REMARKS
UPON THE
QUAKERS:
Wherein the
Plain-Dealers
ARE
Plainly Dealt with.

Art Thou come to βασανίσαι *Torment us?* St. Matth. viii. 29.

LONDON,
Printed for *Walter Kettilby*, at the *Bishop's-Head* in St. *Paul's Church-Yard*, 1700.

C 8322.700.25*

Harvard College Library
Peabody Fund
November 1, 1938

REMARKS

UPON THE

QUAKERS:

Wherein the

Plain Dealers

ARE

Plainly Dealt with.

Art Thou come to Torment us? St. Matth. viii. 29

LONDON,

Printed for Walter Kettilby, at the Bishop's-Head in St. Paul's Church-Yard, 1700.

39-6
18
E

THE CONTENTS

The INTRODUCTION.

CHAP. I.

THE Ways and Means the Quakers set themselves off to the best advantage, and gain the good Opinion of the Common People by. Page 1

CHAP. II.

The usual Places the Quakers choose to Settle in. P. 2

CHAP. III.

The Persons they pitch upon for Converts. P. 3

CHAP. IV.

The Method of Converting, and what a meer Trick it is. P. 4

CHAP. V.

The Arguments made use of to alienate the People from their own, and bring them over to the Persuasion of the Quakers. P. 5

CHAP. VI.

Of their MEETINGS. P. 12

CHAP.

The CONTENTS.

CHAP. VII.

Of the Women Preachers. p. 13

CHAP. VIII.

Concerning the Fundamental Principle of the Quakers, *or the* Light Within, *and the Mischievous Effects and Consequences of it.* p. 14

CHAP. IX.

The Concealment, and Denial of their Principles. p. 18

CHAP. X.

The Grand Imposture of the Light within. p. 19

CHAP. XI.

What Blasphemy it is to Counterfeit the [illegible] p. [illegible]

CHAP. XII.

Of the Unlawfulness of Swearing amongst the Quakers, *and how they came by it.* p. 25

CHAP. III

The CONCLUSION. p. [illegible]

REMARKS
UPON THE
Quakers, &c.

The INTRODUCTION.

THERE needs but little Observation to inform our selves how high and numerous the Quakers *at present are, what Converts, by their own talk they have made, and what a Considerable Party they really are grown.*

A People some Years ago scarce known, or discernible, but now, by an unheeded Progress become Great amongst us; able to manage a peculiar Interest in the Nation; formed into an Order with all the advantages of Discipline, Institution, and Obedience; more Successful and Extensive than ever any Modern Society was in so short a time, and in a single Country; distinguished from their Neighbours in Doctrine, Looks, Speech, Garb, and Burial-Places; Regardable for their Politicks, and Correspondence, Circular Letters, and secret Missions; Provided with Publick Schools, and Funds; Crafty in their Annual, Monthly, and Weekly Councils; Formidable for their Hatred to, and Contempt of Others; United amongst themselves, Guarded under the Present, Confident of a Future Toleration, and this with the hopes of carrying all before them.

For 'tis certain, we much miſtake our ſelves, if we think the Quakers *are where they would be, or in that Condition they wiſh and aim at, ſince they are ſtill ſo reſtleſs, and take ſuch pains to get a footing in every Pariſh, where they never fail of crying out with the moſt barbarous and illegal Inſolence againſt the Eſtabliſh'd Church, and Prieſthood. So that he muſt either have but little Knowledge of the World, or elſe be wanting in his Duty, or his Courage, that thinks it not high time to appear againſt them.*

Indeed I am ſenſible how dangerous it is for any to adviſe or reprove the Quakers, *who make the Calmeſt Oppoſition amount to no leſs than a down right Perſecution. But never were Men ſo forgetful of their own ways, or had leſs Reaſon to be ſo impatient, whilſt we ſee at the ſame time they allow themſelves the liberty of ſpeaking, and doing the vileſt things againſt all that oppoſe or differ from them: But let the Lawful Miniſters but open their mouths when they find Hereſie, and* Quakeriſm *breaking in upon their Pariſhes, and the whole Party is preſently alarm'd, and affronted, and the Author certain of being Curſed home in their own, and the Name of God.*

Nor is it a leſs difficult Work (for I am not ſo vain to think what I am Writing effectual) to convince the Quakers, *who want Patience in themſelves, and Permiſſion from their Superiours, to read the Books that are Written againſt them.*

Beſides, being naturally Obſtinate, and not a Man amongſt them all but what is really poſſeſſed with a Belief of his own immediate Inſpiration and Infallibility, they ſtand hardned againſt all teachableneſs and perſwaſion. But ſtill I hope the following Diſcourſe will meet with ſome ſucceſs, and be of uſe to undeceive ſuch as are not already quite overcome with Quakeriſm, *and confirm all that are ſtill in Communion with the Church.*

And ſince the Quakers *lay their Deſigns chiefly againſt, and prevail moſtly with the meaner ſort, 'tis to theſe my Diſcourſe is addreſs'd, and ſuited with ſuch plainneſs, brevity, and ſo ſmall a Price, that 'tis for every Man's Underſtanding, Time, and Pocket. And God I hope will open the Eyes of all, and let them ſee what manner of Men the* Quakers *are, and what manner of Spirit they are of.*

CHAP.

CHAP. I.

The Ways and Means the Quakers *set themselves off to the best advantage, and gain the good Opinion of the Common People by.*

IT is Certain, as the Wise *Italian* said of the *French*, That *the Fools are dead amongst the* QUAKERS; who, tho they pass for a plain People, and without Contrivance in all they do, yet are more Designing than they seem, or would be thought, being Masters in the Trade of *Disciple-Making*, and Excellent at gaining a Reputation amongst the Vulgar.

To which Purpose, 'tis usual with them to pretend to an high Degree of Religion, and Honesty, such as is above the ordinary Level of Mankind, and not Common in a Parish; who but the *Quakers* amongst their Neighbours for Godly Men, and Upright Dealers!

And what Confirms it, is a constant Care to abstain from vain Oaths, and idle Expressions; an appearance of strict Sobriety, and of a strange Simplicity in their Behaviour; a great plainness in their Discourse, and a plausible Pretence of standing inviolably to their word. they appear withal Meek, and Lowly in their own, and the Eyes of others; so far from Pride and the Flattery of the World, that they never give nor take the common Civilities of their Age, or Country. And that Men may judge of their Intensions by their Outside, the *Quaker-Dress* is Mean, and Humble, such as becomes the Pure in Heart.

What is justly Commendable we ought to acknowledge, and respect wherever we find it, and so we do in them; but separate it from the rest of the Character, and there is so much Oddness and Distinction from other Men amongst the *Quakers*, as could not, methinks, without a great deal of force, and violence at first, become familiar, and habitual to them; which plainly argues as if there was something of Disguise, and Contrivance in it; for Religion does never necessitate Men, or make them Singular, and Awkward whether they will or no. But whatever Pains, or Self-Denial the *Quakers* are at, to be sure 'tis worth their while, for having once made themselves Distinguish'd, and Remarkable, some amongst the Populace will be apt to joyn them.

And thus the *Quakers* recommend themſelves to the Common People, and gain either their good Opinion, or at leaſt their Notice, which is enough at firſt to begin withal.

Beſides, the *Quakers* ſpeak but ſeldom, and then it comes from them like an Oracle, with great Formality, a deal of Conſideration, and by way of ſaying, which turns to their advantage amongſt the Vulgar: who from hence conclude they have a great deal in them, and ſo they have, but of Hypocriſie all the while.

But here, miſtake me not, I am not of that Opinion, becauſe there are many Hypocritical *Quakers*, to think there are no other; there are ſome, I hope, amongſt them, who mean well, and are upright enough in their Intentions, but then 'tis only ſuch who are Cheated by the Reſt, having not wit enough, perhaps, to diſcover the Deſign; or having, it may be, not yet been truſted with the Craft and Secrets of the Sect.

But for my Part, how favourably ſoever I may think of ſome amongſt them, yet I cannot help it, if there are many wiſer Men, who will not be perſuaded but there is too much Affectation and Hypocriſie in the beſt of them all, ſeeing the *Quakers* ſeem to act by Conſent, are all of a Piece, talk alike, have all the ſame Stories, and tell them always in the ſame Tune. Nay, there is ſomething in the very looks that is inſeparably and univerſally common to the Party. And if one may rely upon the Picture of *Michael de Molinos*, there was a great deal of *Quakeriſm* in his Looks, and Sanctity enough to impoſe upon the Vulgar, as the *Quakers* do.

But notwithſtanding all the Guard, and Watchfulneſs amongſt the *Quakers*, they ſometimes forget themſelves, and prove Mortal, like other Men. A Dry Saying, or a Lye, it may be over-ſlips them; ſometimes they are Wet, often have their Hankerings, nor is *Colcheſter* the only Place where they have been caught napping at the Brute.

However, the *Quakers* in general Act their Part ſo well, that they get the good Opinion of the Common People.

CHAP. II.

The uſual Places the Quakers *chooſe to Settle in.*

THE *Quakers* have ſpent a Conſiderable Time in Eſtabliſhing themſelves, and Creeping into the Trade at *London*, *Briſtol*, Corporations, and Market-Towns; and having ſucceeded well enough there, they begin to enlarge themſelves, and ſpread their Doctrine more than ever in the Country; where having ſurvey'd the Neighbourhood, 'tis a common and uſeful Policy amongſt them, to pitch upon ſome large Village, that is free from, or not abounding in Sects and Parties; a Place where there are many Inhabitants, and few

few Dissenters, such a One the *Quakers* think is proper for their Purpose, for no Body hath been there before them, the Minister having by his Pious and Wise Endeavours kept out the Woolves, and endeared the People to the Church. So that here they usually try their Skill, and you'll be sure to find them at it.

And 'tis Observable, that the *Quakers* most commonly steal into a Parish, getting into some odd House or other, that hath little or no Neighbourhood, and at a distance from the Minister, and so they prevail with some, and make them Converts before he is aware. And 'tis no wonder They meet with some, if we Consider,

CHAP. III.

The Persons they pitch upon for Converts.

AT first the *Quakers* get Acquainted with any Body they can, and think it enough to begin with small Game, addressing themselves to the Mean and Needy, such as are of a Broken or Declining Fortune, who are presently put in hopes of a better Trade, or Livelihood by turning *Quakers*. And 'tis not a Fiction of my own, but plain Matter of Fact, that many have been enticed, and hired with Money into the Party, and the Event hath confirmed it beyond denial, seeing we have known several New Converts to the *Quakers* suddenly mended in their Condition, who knew not how to live before.

Afterwards the *Quakers* aim at Persons of some Value, and distinction in the Neighbourhood; and mind it whilst you live, they are such as are discontented, perhaps at some Censure of the Ecclesiastical Court that hath passed against them; or it may be, have a Quarrel or Spight against the Parish Minister, because he looks after his Tythe, or speaks too freely of some Sins which are too much their own, for them to be pleased with him; and so they hate the Man, and had rather be of any Religion than his.

And least these Seducers should be thought unskilful in their Father's ways, 'tis a Common Policy of the *Quaker-Craft* to begin with the Female Kind, *Creeping*, as the Apostle describes them, *into Houses, and leading Captive silly Women*, who become not only an easie, but a very important Conquest; for the *Quakers* having made sure of the Wife, they seldom miss of the Husband, who can never be at quiet till he hath Complied with her by renouncing of his Faith. Or supposing the Man to have more Grace, and Metal than *Adam*, yet still whilst the *Quakers* have got the heart of the Wife, they'll never want the Husband's Purse, which will please them, and do their business, full as well. 2 Tim. 3. 6

There is another sort of Persons the *Quakers* have always an Eye upon, and seldom miss of, and they are such who are of a bad Reputation,

tation, or ſuſpected of ſome ſecret Lewdneſs or Knavery amongſt their Neighbours: And theſe Men think the beſt way to redeem or clear their Credit, and cover a multitude of ſins, is to cloſe with ſuch as pretend to ſo much Godlineſs, Sobriety, and Righteouſneſs. And nothing is more common with the *Quakers*, after all the Crimes of theſe Perſons, than to cry them up for Good, and Godly Men.

Which tho' it may gain ſome Credit to the *Quaker-Cauſe* amongſt the Common People, who are apt to think well of that Perſwaſion, which is able to make ſuch a Change and Reformation in the Wicked, yet the Truth of all is, ſuch Converts do not aim at a better Religion, but a better Opportunity to impoſe upon the World, and ſerve their own Ends.

And having thus pitch'd upon the Perſons, the next Thing we ſhall find the *Quakers* at is

---

CHAP. IV.

The Method of Converting, and what a meer Trick it is.

THE QUAKER having laid his Deſign againſt a Perſon fit for his Purpoſe, he contrives ſome way or other to make him a Viſit. At their firſt meeting, you may imagine there are but few words, and no Ceremony at all; and Silent and Demure enough the *Quaker* ſits for ſome time afterwards, having put on Solemnity, and keeping Port, but at laſt he takes an Opportunity to open his Mouth, and thus beſpeaks the Good Man in a Prophetick Tone, and with all the Seriouſneſs in the World.

"*Friend, at my firſt coming under thy Roof, I did not know that I had* "*any Thing to ſay unto Thee; but ſince my being here, I have received* "*a word from the Lord, who I perceive hath a great kindneſs for Thee,* "*and Thine; and thus ſaith the Lord, Come out of Darkneſs, and be En-* "*lightned, that Thou mayeſt be Saved, and all thine Houſe.*

Whereupon, the Man is both Surpriz'd, and Pleas'd with God's gracious Dealing with him, and ſo reſolves to be a Convert, and in order to it, reſigns up himſelf to the Man of God.

Above all, there is no Reſiſting, if the Good Woman be thus attempted, who is eaſily perſwaded, and as ſtrangely tranſported, That *God hath viſited his Hand-maid.*

And this Pretence of the *Quakers* in Coming in the Name of the Lord, and having an Errand they themſelves did not expect, does eaſily impoſe upon the Vulgar, who, if it is not, yet could wiſh it True, and ſo proves of mighty Service to the Cauſe, and ſeldom fails them.

But never did Men Cheat, or were Cheated ſo; for though the *Quaker* Acts it well enough, yet the miſchief of it is, the Trick ſhould not be played

played above once in a Neighbourhood; whereas the *Quakers* having been better obſerv'd, and enquir'd after than they think of, it hath been found that they do ſo wherever they come, which ſpoils all, and proves them greater Knaves than Prophets. And the Cheat being once diſcovered, nothing can be more Ridiculous.

This is the way of them, and nothing but matter of Fact, and I am confident that moſt Perſons, who have had any knowledge of the *Quakers*, and will but tell their Minds, muſt needs own that they have found them thus going to work either with themſelves, or others. But I proceed to

CHAP. V.

The Arguments made uſe of to alienate the People from their own, and bring them over to the Perſwaſion of the Quakers.

WHen a thing is Odd or Myſtical it is ſure to be more reſpected for its being ſo; for the vulgar ſort of Mankind have a certain value and veneration for what is unuſual, or not underſtood. The *Quakers* are very ſenſible of this, and are therefore purpoſely provided with uncommon expreſſions, dark words, and a myſteriouſneſs peculiar to the Party, ſuch as Spiritual Worſhip, Spiritual Worſhippers, and the Light within, with which they amuſe the Common People, who are fond of things, becauſe they do not know the meaning of them, and are proud when they have got them by the end.

This Contrivance helps the *Quakers* ſomething, and prepares the People for their Arguments, and God knows, never was poorer Stuff made uſe of by any Sect whatever in the World; but ſince theſe Arguments prevail with the Common People, for whoſe ſake and Information I am writing, I muſt take them into Conſideration, as ſilly as they are.

And here in the firſt place, Care is taken by the *Quakers* to abate and alter the good Opinion the Common People have of their Pariſh Miniſter; and in order to it they tell them

That he is an Hireling, who does nothing but for filthy Lucre, Preaching only for Tythe Pigs, Geeſe, and Capon; to put it in the *Quaker* Language; whereas the *Quakers* freely receive, and freely give, and ſo put no body to charge, not they.

A Doctrine one may be ſure that is very agreeable with many amongſt the vulgar, who pay their Tythes with an unwilling mind, and grudge the Miniſter ſhould have one in ten.

In oppoſition to which, let it be conſidered, that God never deſigned his Miniſters ſhould ſerve for nothing, at their own charge, or the diſcretion and benevolence of the People. Hence we find the Prieſts of Old amongſt the *Jews* had a ſufficient Maintenance ſetled on them

them by the appointment of God himself, and the like Provision hath been made for the Ministers of God in all Christian Nations, such as is suitable to their Character and Office, arising from the Tythes, and Possessions of the Church. And God hath solemnly declared that the Denial or with holding of the Tythe by the People, is a robbing of himself, saying, *Will a Man rob God? yet ye have robbed me; yet ye say, wherein have we robbed Thee? in Tythes and Offerings.* And thus hath God appointed and provided for his Ministers, as our Saviour says, *The Labourer is worthy of his hire.* Or as the Apostle argues, *Do yet not know that they which Minister about holy Things live of the Temple? and they which wait at the Altar are Partakers with the Altar? Even so hath the Lord ordained, that they which preach the Gospel, should live by the Gospel.*

Malach. 3. 8.

St. Luke 10. 7.

1 Cor. 9. 13, 14.

And 'tis but reasonable that the Clergy who have spent their time, and what their Parents left them in order to fit themselves for their Office, should afterwards be provided for by other Men, who have all along followed their gainful Trades and Employments, whilst the Ministers have rendred themselves incapable of getting a Livelyhood any other way.

Nor are the Clergy after all such Gainers by their Profession as to deserve the envy of their Neighbours, since many of them, had they taken it up, might justly have hoped for as plentiful a Subsistence from any other Calling.

And there is less reason still for Men to grudge the Tythes to their Ministers, or think they pay them in their own wrong, since the Tyth is what the Laity never had a Title to, for if the increase be Gods, then nothing is more certain than that the Tenth was never theirs. +

As to the *Quakers* not being paid so well as the Establish'd Ministers, I see no reason why they should, since they do not in the least deserve it, there being no comparison between their Learning or their Labour.

And after all, there is not a SPEAKER of the *Quakers*, but what hath a better maintenance, and pick up more than most Parish Ministers. And observe it where you will, you seldom or never meet with a SPEAKER amongst them of any Name, but what is thought to be Rich, or else hath purchased a visible Estate of considerable value, which argues (let the *Quakers* say what they will,) that the Man is well paid for his pains, either by publick Contributions, or certain Funds they have railed amongst themselves to maintain the Common Cause, and without it they cannot buy Estates. Nor must we be such Fools to think that the SPEAKER, *Weaver*, *Shooemaker*, *Stockinger*, or *Cobbler*, can afford to Ramble from Town to Town, from Meeting to Meeting without being paid; for Friends must be sensible that 'tis as impossible for them as the Establish'd Clergy to live by the Word alone.

But what makes the *Quaker-Speakers* so loud against the Tythes of the Ministry, and pretend so much to receive nothing themselves, is, that at

+ — add ye, the Land lord did not ever purchase Tythe; neither did the Tenneat, from him ever sent the Tythe. as "Nemo dat, quod non habet."

at first where they set up, they do not presently levy Money, and raise Contributions, for this would be too soon to do it, and discourage the Converts, who love to be saved as cheap as they can; but by degrees when they are better acquainted, they bring them to it. I am apt to think many amongst them know little or nothing of it, but afterwards they'll find it to their Cost, and be convinc'd that they might have gone to Church, and paid their Tyth at a cheaper Rate.

And what is more (and this you must know is a great Secret of *Quakerism*) there are many Men who have been of that Perswasion several years, and tho' they do not know it, yet have contributed all the while. For 'tis a certain Rule amongst the *Quakers* to support themselves by means of the Women, who think it no Sin to rob their Husbands, to pay the SPEAKER. And let all Men who are *Quakers*, or have *Quaker-Wives* take notice of it; and if they examine Matters at home, I am apt to think it will be worth their while, and save them something at the years end.

So little Reason have the *Quakers* to reproach the National Clergy with being Hirelings, whilst they themselves are no better than Pick-Pockets, and Common Cheats.

Another Argument whereby the *Quakers* endeavour to discredit the Parish Minister with the People is, they tell them he is a Roman, that is, you must, know a Papist. The Reason they give for it is, because he talks of Catholick Faith, and Catholick Doctrine; and as much they'll assure you over-slipt him in the Pulpit. Now my honest Reader must know that Catholick signifies Universal; hence the Church is called, as we find it in the Creed, the Catholick Church, that is, the Universal Church of Christ. So that by Catholick Faith, and Catholick Doctrine is meant the True Christian Faith and Doctrine. Indeed, I own the Papists assume the Name of Catholick, and with great Injustice, and no less Nonsence appropriate it wholly to themselves, but then this does not illegitimate it, or make the using of it unwarrantable to others: for if it did, we must then think of correcting the Apostolical Creed, wherein we declare our belief in the Holy Catholick Church. And therefore the *Quakers* could never shew their Ignorance and Malice more than in such a Causeless and illiterate Aspersion; and when they make use of it, 'tis a certain Sign they have nothing to say against the Minister's Life, Charity, Preaching, and Behaviour amongst his Neighbours.

But to return the Argument of Popery upon themselves, never were Men more unlucky in an Objection, which whilst they make use of to take away the Reputation of the present-Clergy, does wholly destroy their own. For certainly amongst all our Sects and Parties none comes nearer the Papists than the *Quakers*, witness their Infallibility, and setting themselves above the Holy Scripture.

And one would think whatever use they may hereafter make of representing the Establish'd Clergy as Popishly inclin'd, that 'tis too soon at present, whilst it is fresh in the memory of every one, how

the *Quakers* behaved themſelves in King *James*'s time, when all concluded and expected they would have declared and joyned with the Papiſts; but it ſeems things were not ripe enough, the happy minute was not yet come, and ſo they ſaved their Credit, and their Bacon.

Indeed it was ſaid then, and is ſaid ſtill in vindication of themſelves, that King *James* would turn *Quaker*; but the Truth is, King *James* expected the *Quakers* would have turn'd Papiſts. And God knows what the Event and End may be.

For that Man who hath had the leaſt Knowledge of the Societies in the Romiſh Church, and takes a view of the preſent State of the *Quakers*, muſt needs be an heedleſs Obſerver, if he does not ſee how like an Order they are, and fitted for Monkery with all the tendency of Habit, Behaviour, Sullenneſs, and Ignorance.

The beſt that can be ſaid of the *Quakers* is, if they have no aſſiſtance from, and no good wiſhes for, yet they are much beholding to the Example of the Papacy for many of their Politick and Religious Principles.

And 'tis this Suſpicion of their being Papiſts that made many at home ſorry, and Foreigners wonder at their having the benefit of the Toleration; of which the *Quakers* are more unworthy, becauſe they make another uſe and more advantage of it than the Government did, or does deſign they ſhould; for

Another Argument they offer, and prevail with the Common People by, is, that the King and Parliament have a peculiar favour for *Quakeriſm*, and in order to ſhew their good Opinion of it, and the Integrity of their way, have been pleaſed to grant them a Toleration, and to take their bare Word in all Caſes when other Men are bound to Swear; whereby they would have the People think the Government hath owned *Quakeriſm* to be the beſt Religion, and hath thus recommended it to the World.

This is ſo common in the mouths of the *Quakers*, that it needs neither Proof, nor Obſervation. But ſurely it ill becomes the *Quakers* to abuſe the gracious Dealing of the King and Parliament, by making it ſerve to ſuch a purpoſe as never was intended.

And 'tis more Bold and Inexcuſable to make ſuch advantages of the preſent Toleration, when they themſelves have really forfeited all Pretences to it. For 'tis plain the Act of Toleration hath excluded all Perſons from the Benefit of it, that deny the Holy, Ever-bleſſed, and Undivided Trinity. Now nothing is more certain than that the *Quakers* are againſt it; they diſown both in their Writings and Preaching the Divinity of our Lord and Saviour Jeſus Chriſt, and therefore it muſt needs follow that they have no right to the Toleration, and are as much excluded from it, according to the Occaſion, and Meaning of the Act, as any of the *Socinians*, who are of the ſame Belief, and in no worſe Caſe.

See Act of Toleration.

But the *Quakers*, you muſt know, are ſo Confident, that they declare it utterly impracticable to deprive them of the preſent Benefit of Paſſing

Paſſing their Words, when other Men muſt Swear; and the Reaſon they give is, becauſe ſince they were made Legal Witneſſes without Swearing, many of them have Witneſſed to Deeds and Writings over all the Nation: which, ſhould the preſent Toleration be taken off, they never will hereafter Swear to, ſhould there be Occaſion, and ſo ſeveral will be in danger of loſing their Eſtates, and forfeiting their Deeds for want of ſufficient Teſtimony, and Evidence. But the miſchief is, tho' the *Quakers* do not think of it, things may be contrived ſo, that allowing what is paſt, none after ſuch a time ſhould be admitted as Legal Witneſſes without an Oath. A Method which no body can tell but may happen, and if it ſhould, as it will ſecure every Man's Right, ſo it muſt mortifie the preſent Confidence of the *Quakers*, by ſetting them where they were before.

Another Argument and ſucceſsful Artifice to make Converts, is by telling them that the *Quakers* are always Rich, and never in ſuch want as other Men. An Argument ſo fitted either to the Neceſſity or Avarice of the Common People, that it ſeldom miſſeth to be effectual with them. But 'tis ſtrange, methinks, the *Quakers* who pretend to deſpiſe the World, ſhould ſo far forget themſelves as to make uſe of ſuch an Argument as this. The truth is, when *Quakeriſm* was poor, and walked in Rags, they railed at Riches, and the Reaſon was, becauſe they had none. But ſince the *Quakers* have improved themſelves, and been better acquainted with the advantages of Trade, and the Conveniencies of Life, the Caſe is altered, and now they are reconcil'd to the Riches and Gayeties of the World, being apt to purchaſe Eſtates, to Ride in Leather, and to Eat and Drink as well as any of the Unconverted.

But to be Serious, as to the Argument it ſelf, it is not always true; for we ſee other Men partake of God's Bleſſings as much as the *Quakers*, and that as many Thrive and are Rich, if not more in proportion amongſt us than them, God be praiſed for it!

Or ſuppoſing it was otherwiſe, and that the *Quakers* were the Richer Men, yet 'tis no wonder if it ſhould be ſo, ſeeing they are a People that miſtake their Intereſt as ſeldom as any, being Men of Induſtry, and Experience, ſuch as are intent upon their Buſineſs, Cunning in their Bargains, and Crafty upon all Occaſions for their own Ends. And ſome we find of theſe *Children of Light* have been ſo much Wiſer than the *Children of this World*, that 'tis now good Advice to look to your Pockets when you have any dealing with the *Quakers*. Nor do they uſually ſpend or part with their Money eaſily, and idlely like many other Men, for they have grace enough to keep as well as get it.

Beſides, they Trade with none but Perſons of their own Perſwaſion; and let a Man turn *Quaker*, and he is ſure for Encouragement of being Traded with. And 'tis moſt certain, that the Great Bugbear, and Formidable part of Excommunication amongſt the *Quakers*, is the withdrawing of Trade and Cuſtom from ſuch as they are angry with, and deſign to Cenſure.

Nor does it a little contribute to the Reputation of their Riches, and Charity, that when any one amongſt them happens to break, or fail, Care is taken by the other *Quakers* to ſet him up again; which is done either by private Contribution, or Payment out of their Publick Treaſury. And no great matter in it after all the Boaſting of the *Quakers*, and wonder of the Common People, for they ſeldom or never give a Farthing to any of a different Perſwaſion.

Thus you ſee, if the *Quakers* are Richer than their Neighbours, how it is they Contribute to one anothers Wealth; and withal, how Worldly Intereſt, and a Deſign to grow Rich by their Converſion, is one great Motive that brings ſo many to the *Quakers* Party.

There is another Argument ſtill behind, tho' one of the Firſt to gain a Reputation to themſelves, and a multitude of Common People to the Cauſe; and that is, a Pretence that all of their Perſwaſion are really and immediately Inſpired by the Holy Ghoſt. The falſeneſs and folly of which I ſhall ſhew by and by.

However 'tis an Opinion, if once entertain'd, that makes the Common People think them the beſt and moſt valuable Perſons in the World, ſince it ſuppoſeth the *Quakers* to have ſuch Converſation with God, and Familiarity with the Holy Ghoſt.

Beſides, 'tis an Opinion the Common People are more fond of, becauſe it aboliſheth that diſtinction which is, and always ought to be between the Prieſthood, and the Laity, ſetting them both upon equal Terms.

There never was any Religion in the World amongſt a Wiſe and Civilized People, but what had an Order of Men ſeparate from the Vulgar, and Dedicated to Sacred Purpoſes, in which the Laity had no ſhare. Thus the True God had his *Prieſts* and *Levites* amongſt the *Jews*, and thus our Bleſſed Saviour choſe Twelve Apoſtles, and gave them Commiſſion to Preach the Goſpel, and Baptize all Nations, deſigning that to theſe, and their Succeſſors, and not in common unto others ſhould belong the Offices and Miniſtrations of Chriſtianity. And no doubt but the Common People have been envious enough at the Privileges of the Prieſthood, and had a longing to meddle with the Miniſterial Office. And therefore to gratifie them here, the *Quakers*, contrary to the Pagan, Jewiſh, and Chriſtian Inſtitution, have laid the Prieſthood Common, and turned the Laity in upon it, by taking off the Wiſe and Ancient Diſtinction of all Religions, and allowing all Perſons a Liberty to Pray, and Preach in Publick that either can, or will. And ſo have made, according to the letter, as *Jeroboam* did, *the meaneſt of the People Prieſts*. Which as it obligeth, ſo it recommends, and endears the *Quaker-perſwaſion* to the Common People.

1 Kings 12. 31.

Above all, it Enlargeth the Privileges of the Women, and takes off that Reſtraint the Goſpel hath laid upon the Kind, and which, 'tis probable, in their own Opinion, hath been very hard upon many of them, who having nimble Tongues, and a ſtrong Inclination to Exerciſe them in Publick as freely as they do at Home, are apt to think

think themſelves wronged, and unkindly uſed in being forbidden *to ſpeak in the Church*. And therefore this Opinion of Univerſal Inſpiration, that makes the Women Free of the *Preaching-Company*, and ſets them upon equal Terms with the Men, muſt needs be very agreeable, and bring glad Tydings to the Sex, who have here the full enjoyment of their Tongues; and what is more, are thus made amends to their Hearts Content, for the want of Complement, and Gallantry amongſt the *Quakers*, who, you ſee, know how to pleaſe the Women in their way. 1 Cor. 14. 34.

Moreover, there is another way amongſt the *Quakers* of gaining and keeping Converts, which muſt not be forgotten; and that is, a Care to diſperſe their own Writings, which in a little time are conveyed from place to place, and the whole Nation peſtered with them. And methinks it looks like a Combination above to propagate *Quakeriſm*, and ſuppoſeth a wondrous Induſtry every where elſe, that there ſcarce ſhould be a Village, though never ſo inconſiderable, or ſo remote from *London*, but what is ſpeedily provided with their Books, which are handed from Houſe to Houſe, and lent to the Neighbours round about.

And it were to be wiſh'd that the Eſtabliſh'd Church was in ſuch a way, as to have the Works of her Friends recommended not only to the Clergy, but all their Pariſhioners; recommended I ſay, for I fear we ſhall never have a Publick Fund to provide Books for the Country as the *Quakers* have. *true*

But never was ſuch Riding amongſt the *Quakers*, and Poſting about the Country, as when the *Switch for the Snake* came out, which was magnified to the Skies, and ſent from Houſe to Houſe, above all to the Families of Parliament-Men. And this argues what a Fright the Snake had put them in, and what Confidence they had in the Anſwer. But God knows! any thing paſſeth with the *Quakers* for an Anſwer, which will but ſtop the Peoples mouths, and bear them in hand that the Enemies were replied to. And to blind the People more, 'tis a Cuſtom with them to bely and ſcandalize their Adverſaries. Thus 'tis very well known how the *Quakers* confidently Reported in the Country, that the Author of the *Snake* was likely to be hanged for Writing againſt them.

Theſe are the Arguments and Means made uſe of by the *Quakers* for the Converſion of the World; and one would almoſt ſuſpect his Senſes to ſee how ſucceſsful they have been, and what multitudes they have gained from us, eſpecially of the Women, who, 'tis obſervable, are uſually the firſt, and make the greateſt number amongſt the Converts; and 'tis a ſad Conſideration how all of them, Men and Women, bleſs their good Fortune, that God hath called them out of Darkneſs, and ſo leave the Church all upon the ſudden.

Indeed there is a ſort of Men that do not ſo ſoon comply with *Quakeriſm*, but yet deſign it all along; and they are ſuch as have more Cunning than the reſt; they do not preſently declare themſelves, but

tell you at the ſame time that they think themſelves unworthy to be *Quakers*. And where you find it ſo, 'tis a certain Sign they are Knaves in Grain; ſuch as reſolve to make a good Bargain by their Converſion, having, it may be, either a Wife or Trade in their Eye, and ſo ſtick a little to be Courted to it. Or what is moſt common, ſuch Men deſign to ſet up for Preachers, and ſo go off by degrees, in order to be more Remarkable in their Converſion than the Vulgar, and to fit themſelves in the mean time for SPEAKERS, by getting the Holy Scripture without Book, and perfecting themſelves in the Language and Faſhion of the *Quakers*. 'Tis eaſie to obſerve ſuch Men as theſe amongſt them, and this is their Deſign, when you ſee them take ſome conſiderable time before they utterly forſake the Church.

And the *Quakers* like them never the worſe; for 'tis by theſe they gain Intelligence of all that is ſaid againſt them, either at Church, or amonſt their Neighbours, being true Friends at the bottom, and ſuch as the *Quakers* are ſure of all the while.

And now the *Quakers* having ſecured enough to make a *Meeting*, Notice is given of it to all FRIENDS, and 'tis time to follow them thither.

CHAP. VI.

Of their MEETINGS.

IN Order to which, a Time and Place being appointed, the Company meets, and the SPEAKER having ſtay'd ſome time for the *Spirit*, ſtarts up, being that Day ſecure of his Office, and a Clear Stage, for as yet none of the Converts are ſuppoſed to have received the Spirit, otherwiſe not one amongſt them all but what might pretend as much to Speak as He.

I ſhall not here make Sport with their way of Preaching, ſince it may be a means to Ridicule and bring into Contempt that Sacred Office and Solemn Action theſe Men fondly pretend to imitate. But yet I think we may ſafely expoſe that Dulneſs, Grunting, and Groaning in the People, ſo unbecoming a Chriſtian Congregation, with thoſe Poſtures, and Grimaces, Spitting in their Hands, and pulling off their Coats, ſo unworthy in a Chriſtian Preacher. However, the Man you may be ſure ſheweth his Beſt, and the Hearers return with full cry of his Parts, and their own Improvement, being wonderfully Edified by the Sermon. And 'twould be very imprudent to ſay otherwiſe, ſince not to like the New way were to Condemn themſelves, and be Witneſſes of their own Folly. And therefore when they come home, they are wiſe enough to proclaim the Worth and Wonders of the SPEAKER; what Zeal he ſhewed, what Diſcoveries he made, and what a Light he hath let into them.

Above

Above all, Care is taken to Invite the Beſt of the Pariſh; no Importunity nor Impudence is ſpared in order to get my Land-Lord, or my Land-Lady thither.

And thus the whole Neighbourhood is ſet a longing, and all *Jeruſalem* alarmed, and for going, as if *John Baptiſt* was come again. But, if you'll take their word, a greater than *John* is here. So that the Meeting is ſure to be thronged the next time, and 'tis hard if the *Quakers* miſs of gaining ſome amongſt ſo many, who are apt to be affected either with the Zeal of the New TEACHER, or the Novelty of the Doctrine.

And tho' the Better Sort have more Wit and Religion than to be Deluded ſo, yet their appearance at the Meeting, and the ſhew of a Coach at the Door, as it pleaſeth the *Quakers*, and puts Reſpect upon them, ſo the Common People are ſure to like them better for it. Nor are the *Quakers* forgetful to crack what Company they have had with them, well enough knowing how to make the beſt advantage of it every where.

And 'tis very Remarkable, when the Wonder is a little over, and the Meeting not thronged ſo much as it uſed to be, what a ſubtle Art the *Quakers* have to regain the Company, and fill the Houſe afreſh; for then 'tis given out (as the Mountebanks never ſhew the beſt Tricks 'till laſt) that a Woman is to Speak the next time, which ſets the People a madding, and makes them all for coming again; and if they are not Edified, yet, it may be, they are more Diverted than they were before.

And this may give us Occaſion to Speak

CHAP. VII.

Of the Women Preachers.

THere cannot be a plainer Inſtance, and wherein the Common People may better Judge for themſelves that the *Quakers* ſet their own Authority above the Holy Scriptures, than their allowing the Women to Speak, and Preach amongſt them. Now 'tis moſt certain that the Women are forbidden by the Holy Scripture to Speak in Publick; and 'tis as certain that the *Quakers* teach and allow they ſhould. What St. *Paul* hath declared and determined in the Matter is as follows. *Let your Women keep Silence in the Churches; it is not permitted them to ſpeak there. It is a ſhame for the Women to ſpeak in the Church.* To the ſame purpoſe he ſays in another place, *Let the Women learn in ſilence, with all ſubjection. I ſuffer not a Woman to Teach, nor uſurp Authority over the Man, but to be in ſilence.* From whence it appears upon the account of the ungracefulneſs of the thing, or the Ignorance or Inferiority of the Women, that they are wholly to be reſtrained

1 Cor. 14. 34, 35.

1 Tim. 2. 11, 12.

reſtrained from Preaching in Chriſtian Congregations. So that either St. *Paul*, or the *Quakers* are in the wrong; and one would think there is no Body in his Wits but what would be on the Apoſtle's ſide.

But ſay the *Quakers*, the Women were inſpir'd as well as Men in the Primitive Times, and ſo are theirs at preſent. Whether either the Men or Women are immediately Inſpired amongſt the *Quakers*, we ſhall ſee anon.

But ſuppoſing the *Quaker-Women* to be Inſpired, yet their being ſo gives them no more Authority or Commiſſion to ſpeak in Publick than it did the Inſpired Women heretofore, who, if they had ever any, would never have been reſtrained from it by St. *Paul*.

Again, I have heard a certain *Quaker* Argue, That it was uſual for the Women heretofore to Speak in Publick, becauſe there was an Order of *Deaconeſſes* in the Apoſtolical Times. 'Tis true, there was ſuch an Order of Women, and they were called *Deaconeſſes*, and ſometimes *Presbyteresſes*; *Phœbe* of *Cenchrea* was one of theſe; who tho' they were Ordained, yet it was only to the Temporal Offices of the Church, being to attend upon the Women when they were Sick, or to aſſiſt them when they were to be Baptized, and the like, but had never any thing to do with the Miniſterial Function, and ſo were always reckoned amongſt the Laity, as is evident from the Council of *Nice*. And therefore here is nothing in the Order of *Deaconeſſes* that makes any thing for the Preaching of the Women amongſt the *Quakers*. However we muſt needs own what an Obligation the *Quakers* have laid upon the Sex, and what a ſtrain of Policy it is above all other Religions, ſince it puts them in a fair way, if the Women will accept the favour, of gaining from us the whole Female Kind; which will bring the reſt of the World under the Temptation of turning *Quakers*, or into the danger of wanting Wives.

Διακόνισσας. Πρεσβύτιδας.

c. 19. Ἐν τοῖς λαϊκοῖς αὐλὰς ἐξετάζεσθαι.

I am next to ſay ſomething

CHAP. VIII.

Concerning the Fundamental Principle of the Quakers, *or the* Light Within, *and the Miſchievous Effects, and Conſequences of it.*

THE Main, and Darling Principle amongſt the *Quakers*, which ſerves them to all Intents and Purpoſes, and Fortifies them at the ſame time againſt all the Arguments of their Adverſaries, is, a Belief of the *Light within*.

Now by the *Light within* they mean an immediate Inſpiration of the Holy Ghoſt, or a Revelation ſent from God to all of their Perſwaſion, which teacheth them all things without Study, or Humane Learning,

Moving

Moving and Enabling them to Speak, and Preach with as great Authority and Truth as ever the Prophets and Apoſtles did of Old.

And ſo familiar and ſo well acquainted the *Quakers* are with the Holy Spirit, that they can tell you when he comes, and when he goes away, or they are the greateſt Liars in the World. And ſo much in earneſt the Men are here, that whatever they Speak, Preach, or Write, is thought and called by them the Word of the Lord, nothing being more common in their mouths than Thus ſaith the Lord, or the Spirit within them. And being thus perſwaded of their own immediate Inſpiration, they, in the firſt place,

Set up for Infallible Perſons. For if they are thus inſpired by the Spirit of God, it follows, that they muſt be as Infallible as he, and as free from Error and Miſtake. And ſuch Perſons the *Quakers* pretend to be, that cannot Err, and that are always in the Right whether they will or no, having immediate Information and Authority from God to pronounce what is Lawful, and what is not, to decide Controverſies, to alter the Old, and impoſe New Articles of Faith. In a word, the *Quakers* think whatever they ſay is infallibly true, and that they have a ſufficient warrant from the Holy Ghoſt to teach and correct all Mankind. And the Temper and Confidence of the Men is ſuch, as not to admit of any Contradiction, or Diſpute about it, tho' they daily betray themſelves by ſuch weakneſſes and indiſcretions in their Actions, ſuch Blunders and Blaſphemies in their Books, and Preaching, as one would ſuſpect his Senſes to hear them at the ſame time pretend to Infallibility.

Again, the Opinion of immediate Inſpiration amongſt the *Quakers*, makes them ſet themſelves above the Holy Scripture. For if it be true, as the *Quakers* think it is, that they are really Inſpired, then whatever they ſay muſt be of equal value with the Holy Scripture, which wholly derives its Authority from its being inſpired, and ſo are the *Quakers* too, if you'll believe them.

Nor will it ſerve their turns to be upon equal terms with the Holy Scripture, they have a better Opinion of themſelves, and ſet the *Light within* above it. For the Holy Scripture was written heretofore, and delivered to the Prophets, and Apoſtles many Ages ago, whereas the *Quaker Revelation* is not Written, coming juſt from the Fountain head, and immediately from the mouth of God; and ſo, ſay they, being of later date, and information, muſt needs be of greater Authority. Hence it is that the *Quakers* undervalue and deſpiſe the Holy Scripture, calling it a dead Letter, and preferring their own Books and Writings before it.

And 'tis Obſervable that the *Quakers* never read ſo much as a Chapter of the Holy Scripture in their Meetings, and that in our Controverſies with them they will not be judged by it. And thus this Opinion of the *Light within* brings a double advantage to them at the ſame time, One of having their own Authority heightned, and the Other of leaving no poſſibility of its being tried; whereas our own

1 John 4. 1. Reaſon does ſuggeſt, and God himſelf hath Commanded us *not to believe every Spirit, but to try the Spirits*, meaning by the Holy Scripture, and the Rules of Faith.

Beſides, another Conſequence of immediate Inſpiration amongſt the *Quakers* is, a pretence of being in a perfect and ſinleſs State. For being guided, as they imagine by the Spirit, in all that they ſay, or do, they think nothing can be ſaid or done amiſs by them. They'll tell you, that all of their way are Converted, Enlightned, full of Saving Gifts and Graces. In ſhort, the *Quakers* think themſelves ſo good, and perfect, that they need no Repentance. Hence it is never uſual to make any Confeſſion of Sin amongſt them, or to ask God pardon for what they have done, tho' there is need enough of it; for 'tis very well known that the *Quakers* are mortal like other Men, and ſometimes guilty of the vileſt Failings, and Infirmities. And certainly what the Apoſtle ſays is as true of the *Quakers* as of us; *If we ſay that we have no Sin, we deceive our ſelves, and the Truth is not in us.* 1 John 1. 8.

Moreover, another Dangerous and Blaſphemous Conſequence from the Opinion of the *Light within* is, that the *Quakers* quite lay aſide our Lord and Saviour Jeſus Chriſt, thinking to be ſaved without him. You muſt know that the *Quakers* believe nothing is meant by Chriſt but the *Light within*, which only Inſpired, and dwelt in Jeſus of *Nazareth*, as it does in them; and that as Jeſus was called Chriſt, and the Son of God, ſo may they as well from Chriſt, or the Light that dwelleth in them. Where 'tis plain they make no diſtinction between the Father, Son, and Holy Ghoſt, and the Light, and ſo deny and deſtroy the ever Bleſſed Trinity. Nor will they acknowledge that there ever was in Earth, or is now in Heaven any other Chriſt but what they have at preſent all within them; and ſo here is an end of the Divinity, Incarnation, Nativity, Paſſion, Satisfaction, Reſurrection, Mediatourſhip, and Coming again to Judgment of our Lord and Saviour Jeſus Chriſt. And it would make ones Heart ake, and Ears tingle, to hear them own no other Birth, no other Sufferings, no other Merits, no other Coming again of Chriſt, but what hath hapned, and they have felt within themſelves.

And if the *Quakers* have thus laid aſide Jeſus Chriſt himſelf, 'tis no wonder if they deſpiſe his Ordinances and Inſtitutions. And we find by ſad Experience, that they have Renounced and Diſ-uſed the Holy Sacraments, Baptiſm, and the Lord's-Supper; over turned the Prieſthood, and Preached down all outward Devotion, and Decencies in Religion.

And 'tis owing to this Principle, that ſome of the *Quakers* have propoſed to their Neighbours the pulling down of Steeple-Houſes, as the beſt Expedient to mend the High-ways.

Furthermore, another Conſequence from the *Light within* amongſt the *Quakers* is, that it deſtroyeth all Civil Dominion, Property, and Right, which is not in their own hands. For this Light, they ſay, is Chriſt, and Chriſt is the Heir of all Things, which gives them a Title

to

to Inherit the Earth, and ſets them above all Magiſtracy, Government, and Laws, and ſo they are in a fair way to invade the Eſtates, and Goods of other Men, and will never want a Pretence to juſtifie their Rapine at the ſame time. As to all other Perſons who are not Converted, ſuch have no Title to their Eſtates; all Dominion and Property lying in the *Quakers*, who have an immediate Commiſſion from God to ſet up, and to pull down, to ſeize, and diſpoſſeſs, when and where they will.

And no doubt of it, if they were as confident of their own ſtrength, as they are of the Truth of the Principle, but that they would ſpoil the *Ægyptians*. Nor would any thing be unlawful for them, that they may weaken the Wicked.

'Tis Matter of Fact, the *Quakers* have already begun with the Clergy, by denying and detaining from them that juſt Property in the Tythes, which the Laws of God and the Nation have confirmed to them; nor can I ſee how any of their Neighbours can be more ſecure, ſince no Body holds his Eſtate by a better Title. So that the Civil State is in as much danger as the Church. And there is ſomething at the bottom amongſt the *Quakers* in keeping on their Hats, paying no body Honour, and calling no Man Lord or Maſter, which ſeems to be a working, in order to ſet up themſelves at laſt. And theſe Men know well enough there is a Sword belonging to the Spirit of *Quakeriſm*, which may be carnally uſed upon occaſion by the Saints, who being commonly two-handed Fellows, and fit for Service, and withal tranſported with Covetouſneſs and Zeal, will give no more Quarter to us, than to a *Canaanite*.

There are ſeveral other miſchievous Effects Conſequential to the *Light within*; it makes them inſufferably Proud, Inſolent, and Ill-manner'd; it makes the meaneſt *Quaker* think better of himſelf than the Pariſh-Miniſters, and to take upon him to rebuke them; It makes them deſpiſe the Beſt, and moſt Learned Men of other Perſwaſions; it makes them ſet themſelves above the Church, and to Excommunicate with an Abſolute Authority; It makes them give out Prophecies, and denounce Judgments in the Name of the Lord; It makes them Threaten, Curſe, and Damn all the World beſides themſelves, tho' One would have expected from Men of the Spirit better things.

From what hath been ſaid here it appears, what are the Real Principles of the *Quakers*, and what dangerous Miſtakes are amongſt them, ariſing from the Belief of the *Light within*; but the *Quakers* would not have the World know ſo much, as we ſhall ſee by

CHAP. IX.

The Concealment, and Denial of their Principles.

'TWill be no Wonder to me, if many of my Honeſt Readers are ſurpriz'd and ſtartled at what hath been ſaid concerning the Principles of the *Quakers*, of whom, it may be, they have always had a better Opinion, being not ſo well acquainted with them; but I am ſure I have not miſ-repreſented them in the leaſt here, for nothing hath been charged to their ſcore but what is naturally deducible from the Great Principle of the *Light within*, and what is Confirmed by the Practice and Writings of the Ring-Leaders.

And poſſibly the Common People amongſt the *Quakers* themſelves, at leaſt the New Converts, may not have heard of ſome amongſt the Doctrines aforeſaid, it being uſual with the Preachers to diſguiſe and cover what is not ſo agreeable, and convenient at firſt, reſerving the Secret 'till they dare truſt them with it; and whatever happens, they know how to juſtifie themſelves for doing ſo. Hence the *Quakers* ſeem to have by their Talk a great Reſpect for the Holy Scripture, and do not preſently cry it down, for this would ſpoil all with the Common People, who have a great Veneration for it. Nor do the *Quakers* on the ſudden openly declare againſt Jeſus Chriſt, ſince to do it were to fright the People, and be too horrible at firſt to appear bare-fac'd, and above-board; but when time comes, or under the Roſe, they'll explain their meaning. And ſhould this be objected as not fair play by ſuch as underſtand them better, they'll tell you that they are true to their Principles all the while, preaching up the Word, and the Chriſt of God, by both which they mean nothing but the *Light within*.

So much the *Quakers* are beholding to, and ſo good at the Art of Shuffling and Cutting, that 'tis difficult for a Man to know their meaning. The Truth is, the Firſt Inſtitutors of *Quakeriſm* have run themſelves into ſuch mad Doctrines, ariſing from the *Light within*, that the Modern *Quakers* have hard work of it to ſave their Credit by defending of them; and yet own and defend them they muſt, otherwiſe they would contradict the Spirit, which was always the ſame in one, as in the other.

And therefore they are at preſent ſadly put to it, and forced to make uſe of ſtrange Diſtinctions, Crafty Expreſſions, double Meanings, New Editions, and Alterations in the Writings of Ancient Friends. And if nothing will do, they'll not ſtand to deny their own Principles, tho' it be the utmoſt ſtrain of Impudence to do it. Upon this Account it is that the *Quakers* have been ſo long undiſcovered, and unſuſpected to the World, having never been ſet, 'till of late, in their True Light.

But

But however ſome of the *Quakers* may not underſtand the true Principles of the Party, or whatever difference there may be amongſt them, yet they all agree in the *Light within*, which is the Foundation, and Corner-Stone, upon which they lay all the ſtreſs and weight of *Babel*, but never were Men miſtaken ſo; which brings me to

CHAP. X.

The Grand Impoſture of the Light within.

BY the *Light within*, I have ſhewed you that the *Quakers* mean an Immediate Revelation from God, ſuch as he beſtowed on the Apoſtles. Now nothing is more certain than that Immediate Revelation has ceaſed long ago, as will appear, if we conſider either the Deſign, or Effects of it.

And Firſt, as to the Deſign of it. The Apoſtles being to Preach the Goſpel which God intended ſhould be the Rule of Faith, and Standard of Religion to all Ages of the World, it was abſolutely needful they ſhould be fully and infallibly inſtructed in its Doctrines, that Mankind might rely upon the Authority of what they taught, To which purpoſe God made a full diſcovery to them by the Holy Ghoſt, and gave them an account of all things neceſſary to Salvation, which they Preached at firſt, and when it was written afterwards, and once delivered to the Saints, as we find it in Holy Scripture, there was no need of a farther Revelation.

God having therefore made a Full, Perfect, and Sufficient Revelation once for all, the Occaſion of immediate Inſpiration ceaſed, and Prophecy was ſealed, and cloſed up. Hence it is we are commanded *to ſearch the Holy Scripture.* Which ſuppoſeth that there is no other way of coming to the Knowledge of God's Will, and that no new Revelation is to be made, no new Doctrine to be expected by us. And thus ſays the Apoſtle, *tho' we, or an Angel from Heaven ſhould preach any other Goſpel unto you than we have preached, let him be accurſed.* John 5. 39. Galat. 1. 8.

Again, immediate Inſpiration hath ceaſed as to the Effects of it.

The Apoſtles were not only inſtructed by Inſpiration, but alſo, in order to give the World the moſt Certain and Infallible Evidence of their being ſent by God, they were enabled by him to work Miracles, and Performances above the power of Man, convincing Mankind by the Demonſtration of the Spirit, *God bearing them witneſs*, as we are told, *with Signs, and Wonders, and with divers Miracles*, ſuch as *Speaking with Tongues, Healing the Sick, and Raiſing the Dead*; which no Body can do in our days, the Miraculous Effects of Inſpiration being withdrawn. Hebr. 2. 4.

So that nothing is more certain than that Immediate Revelation is ceaſed long ago both as to the Deſign and Effects of it, and therefore at preſent there can be no ſuch thing.

To

To pretend to it now were needleſs, and I know not whether more to expoſe our own Folly, or to affront that Revelation which God hath made already, and which he thought ſufficient, and 'tis hard for us to think it otherwiſe.

But here I would not have it thought, that when Miraculous Inſpiration ceaſed, the Holy Ghoſt wholly withdrew himſelf. For it is by the Holy Spirit that our Bleſſed Saviour hath promiſed, as he tells us, *to be with us to the end of the world.* And to be ſure the Bleſſed Spirit hath his conſtant Reſidence here on Earth; and tho' his Effects are not ſo notorious as heretofore, yet he is always doing ſomething ſtill amongſt us, which all good Men cannot but feel within themſelves; for it is the Holy Ghoſt that Sanctifies us from Sin and all Uncleanneſs; 'tis he that puts into our minds all good Thoughts and Deſires; he that purifies and waſhes us at Baptiſm; he that is the Author of all Devotion, and Charity in us; he that inclineth us to believe and be convinced by Gods word; he that enables us to repent and live Godly, Righteous and Sober Lives; and when he prevails upon, and works within us ſo, we may be ſaid as truly to partake of, and be inſpired by the Holy Ghoſt, and may think as well of our ſelves as any of thoſe who at preſent would be thought Infallible, and Illuminated Perſons.

St. Matth. 28. 20.

Indeed God, if he pleaſeth, may ſtill ſend Perſons into the World upon extraordinary Meſſages and Occaſions, ſuch as ſhould Speak, and Preach by the Spirit, and Immediate Revelation, as the Apoſtles did. But then he never ſends them but he gives them a Power of working Miracles, and Wonders, and when they come without it, they are not to be credited, or believed. For it is not enough for a Man to boaſt of Inſpiration, which he cannot prove, or to ſet up for a Prophet on his own head without Miracles, or a Teſtimony from God. When therefore the *Quakers*, who pretend ſo much to Inſpiration, can prove it by working Miracles, as the Prophets and Apoſtles always did, when they can cure the Lame, the Blind, and the Sick, when they can raiſe the Dead, and ſpeak with Tongues, then we will acknowledge them to be immediately inſpired, but 'till then we muſt beg their pardon, if we look upon them to be Impoſtures, and Falſe Prophets, ſuch as delude themſelves with the Amuſements of their own Idle Brains, and bewitch the Common People with Groans, Sighings, and other Enthuſiaſtick Knavery.

And certainly never any Sect had more need of Miracles than the *Quakers*, to vouch and vindicate the Singularities, Novelty of Doctrine, and Indecencies amongſt them, ſuch as never were made uſe of by the Spirit of God, which was not confined to, or diſtinguiſh'd by a Habit, Speech, or Look. Nor did it ever contradict it ſelf, as the *Quakers* make it; for 'tis plain the Spirit which inſpired the Apoſtles, did expreſly forbid the Preaching of Women, and yet the *Quakers* not only allow, but command it, and ſo contradict the Spirit they pretend to have. Nor did the Holy Ghoſt ever tranſport the Perſons it Inſpired, immodeſtly to expoſe themſelves, like the *Quakers*, who, Men and Women,

Women, ſome times appear ſtript to ſhame in the face of the World, and as naked as their Mothers brought them into it. It never vented itſelf in wild and Romantick Fits of Zeal, as the Spirit of the *Quakers*, which acts the Fury, in making of them ſhake and tremble, and in renting and tearing of them, as the Devil did the Man poſſeſſed. Nor did it ever viliſie it ſelf by Childiſh Miſtakes, and deriſible Actions, ſuch as daily betray theſe Inſpired Maſters amongſt the *Quakers*, with whom nothing is more uſual than Blunders, Hums, and Haws, and Nonſence.

'Tis a known Story of the Meeting-Houſe in *Jeſus-Lane* at *Cambridge*, where for ſome time it was Cuſtomary with the SPEAKER at every word to cry out very pathetically *Ah! as Friends Ah: We ah! are Ah! met Ah! here Ah!* and ſo on in the ſame tune as long as the *Preachment* laſted. And thus it continued, 'till a Female of ſome Authority amongſt them rebuked the Folly of the Spirit, but not without loſs of a great deal of mirth to the Learned Youth that ſome times came to hear them.

And tho' *William Pen* came afterwards to make amends, and raiſe the Reputation of the *Quaker Spirit*, Preaching with all his Flouriſhes, and braving the Schools of the Prophets, yet it only ſerved to expoſe the Cheat of *Quaker-Inſpiration* more; for if it be true, that all the *Quakers* have the ſame Spirit, then how came *William Pen* to do ſo well, and his Friends in *Jeſus-Lane* to do no better? Or, which is the greateſt Wonder, and moſt worth the Enquiry, how came the young Scholar to be liked amongſt them as well as *William Pen?*

For once upon a Time, you muſt know, a certain Scholar who had learnt the Quakers *Expreſſions, and Behaviour, and being dreſs'd in their faſhion, ſtept up in the ſame Meeting-Houſe, where he Preach'd ſo wonderfully to them, that the like was never heard. And hereupon they called the Young Man* Daniel, *for the great Knowledge that was in him, magnifying God for raiſing up ſuch a Perſon amongſt them. But, it ſeems, the Young Man not long after took occaſion to tell them who he was, and that what he had done was only with a purpoſe to undeceive them, and let them ſee how their Leaders impoſed upon them under the diſguiſe of, and pretence to, and operation of the Spirit, which he did not pretend unto. And this Confeſſion preſently made them change their Tune, 'tho' I have been told, that many of them were not a little ſtartled at it.*

And indeed it is very attainable for any one to do as well as any of the *Quakers*, for there is no hard matter in it, if a Man hath but a Nimble Tongue, with a little Confidence, and Memory, and will be at the pains to get ſome paſſages of the Holy Scripture by heart, and make himſelf ready at Chapter, and Verſe; nor does it matter whether his Quotations be to any purpoſe or no, but Quote he muſt, for without it, the *Quakers* after all their Pretences to Immediate Inſpiration, can do no good upon the Common People, who when they hear them ſo perfect at it, are brought into an Opinion that they talk Scripture by Revelation; which will have more effect upon them, if the

SPEAKER

SPEAKER hath a ſtrong Voice, is painful at his Diſcourſe, and ſets it off with the popular advantages of Tone, and Affectation. All which as it will compleat a *Quaker-Preacher* of the Firſt Rate, ſo tis eaſie for any one in a little time to perfect himſelf in, by hearing others, and making ſome private Trials before he ventures to begin in publick.

But that which makes the Common People more apt to believe the *Quaker-Preachers* are Inſpired, is, becauſe they ſee many Preach amongſt them, whom they know to be illiterate, and unlearned, ſuch as *Coblers*, *Weavers*, and the like; and 'tis a wonder to the Neighbourhood how they came to be gifted ſo.

The Truth is, theſe Men have taken up Preaching as an Auxiliary Trade, and there is no more in them but ſome Paſſages of Holy Scripture got without Book, and a Repetition of what they have gleaned from other Preachers, with Confidence enough to appear in a Meeting with it. From ſuch as theſe you are to expect nothing but what comes from them by rote, and as School-Boys ſay their Leſſon; and if they are ever out (and here they have the better of the School-Boys) they are liked however, and commended, for the *Quakers* are ſure never to tell Tales to the diſadvantage of the Party.

Beſides, Obſerve it where you will, ſuch Preachers ſeldom ſtay long in a Place; and the Reaſon is, becauſe their ſtock of Sermons is ſoon out, and ſo they ramble from Meeting to Meeting for Employment, and in time may begin the round again. Which as it ſaves their Credit by going off betimes, ſo it is of great advantage to them with the Common People, who admire Strangers moſt, ſuch as are unknown, appear but ſeldom, and ſtay but a little while in a place; and during their ſtay they act the Saint ſo well, that when they are gone, they leave behind them a wondrous Character of themſelves, and a longing in the People to hear them again. But ſhould they ſtay longer in a Place, and let the World be better acquainted with them, it would ſoon be weary of them, and not like them half ſo well; whereas by ſhifting often, and changing places, they are not ſo much expoſed to the Obſervation and Humour of the Neighbourhood, as the Conſtant and Eſtabliſh'd Clergy are.

And this is one Reaſon why a Prophet hath no Honour in his own Country; which is as true of the *Quakers* as any; for the moſt Powerful Men amongſt them are not cryed up ſo much, or liked ſo well where they live, as in remote Parts, and at diſtant Meetings.

And thus you ſee the great Myſtery of Preaching amongſt the *Quakers*, who have nothing of Divinity, or Learning in them. Nor know I how it ſhould be otherwiſe, for 'tis very unlikely that a Man who hath ſerved Seven Years to a ſorry Trade, and after all, it may be not Maſter of it, ſhould on a ſudden, and in a few days become fit for a Pulpit. For ſince the miraculous Inſpiration of the Apoſtolical Days, it will take more time, and coſt more pains to be a Preacher; God hath now left us, beſide the ordinary Influence of the Holy Ghoſt, to Methods more agreeable to Humane Nature; he does not at preſent

make

make us Preachers by inſpired, but acquired Knowledge, ſuch as Reading the Holy Scripture, Studying of Books, and Learning of Languages, and without our own Endeavours, and Induſtry, 'tis in vain to expect it from him. Men may therefore gape for Inſpiration all their Lives, and never be the nearer Preaching as they ought, unleſs they uſe the Means which God hath Ordained, or ſupply it by their own Impudence, or Knavery.

And indeed one Reaſon why the *Quakers* cry down Humane Learning is, becauſe they have none, and can do their Buſineſs they think without it with the Common People. But, methinks, if the Apoſtles when they were Inſpired ſhewed ſo much Learning, that it was thought they had more than enough, certainly there is no reaſon why we ſhould believe the *Quakers* to be Inſpired, who have none at all. *Acts* 26. 24.

And here, we find the *Quakers* have quite out-gone the Great, and Glorious Founder of the Jeſuites, *Ignatius Loyala*, who was more modeſt in his Pretenſions; for tho' the Story of his being Converted, and having his Leg, which was broken at *Pamplona*, healed by St. *Peter*, is as Lame as he was, becauſe the Apoſtle, we are told, made but an Imperfect Cure, yet *Ignatius* was much in the right of it afterwards to learn his Grammar before he ſet up for a Founder, which he began with when he was Three and Thirty Years Old, tho' he had received Revelation upon Revelation, if you'll believe it, and been viſited ſeveral times before by the Virgin, and Jeſus Chriſt himſelf. *Reg. della Vit. del. S.P. Ign. L. cap. 1. cap. vii.*

And let the *Quakers* ſay what they will againſt Humane Learning, and boaſt never ſo much of their own Inſpiration, yet after all, they dare not rely upon it; they are loath to live by it, or truſt too much to the *Light within*. And therefore nothing is more common amongſt the *Quakers* at preſent, than to ſend their Children to School for learning to Read, and Write. Which were wholly needleſs, if the Children were already, or were hereafter to be Inſpired. And, methinks, they here forget themſelves, and plainly own, that a good Education is better Security, and ſurer Ground than the *Light within*, which at the bottom is nothing but a meer Cheat they themſelves are privy to; at beſt, 'tis a Deluſion, and Imaginary Impulſe of their own, whereby the *Quakers* uſurp upon the Age, and abuſe the Spirit of God. And I could heartily wiſh the *Quakers* would bethink themſelves a little, by taking into Conſideration

CHAP. XI.

What Blaſphemy it is to Counterfeit the Holy Ghoſt.

IF the QUAKERS can give no other Proof of their being Inſpired but their own thinking, or ſaying ſo, and we have Reaſon to ſuſpect that they themſelves do not believe it at the bottom; or if they are in earneſt, yet their word is not to be taken, or relied upon in a Matter of ſuch Importance as their own immediate Inſpiration; and indeed we have the moſt convincing Evidence againſt it from Holy Scripture, our own Reaſon, and the Behaviour of theſe Men; we may therefore ſafely conclude, that they Counterfeit the Holy Ghoſt, to his great Scandal, and vexation; for hereby they Charge and Father upon him all their Miſtakes, Fooleries, Infirmities, Hereſies, Villanies, and Knaviſh Tricks, making him a Principal with them all the while, which is an Horrible Blaſphemy, and muſt needs do great Diſhonour and Deſpight to the Spirit of Grace.

And that which leaves the *Quakers* wholly inexcuſable is, we ſee many of their great Pretenders to the Holy Ghoſt, who never come to Diſpute with the Pariſh-Miniſter but when they are really Drunk, and never ſeem more potent and big with the Spirit than then; which is an Inſtance with a Witneſs of their Fanatical Arrogance, and Blaſphemous Pretenſions thus to bely the Holy Spirit.

St. Mark 3. 28, 29, 30.

We know how hainous and unpardonable it was to Sin againſt the Holy Ghoſt, which Sin conſiſted in Saying that our Bleſſed Saviour had not the Spirit of God; and certainly it muſt be a dreadful thing for the *Quakers* to ſay they have it when they have it not; and hereupon let up their own Light in Contradiction to what was once revealed; Sacrilegiouſly aſſuming Authority to act in the Name of God; to alter the Holy Scripture, to aboliſh the Ordinances of Jeſus Chriſt, and to impoſe their own Doctrines, and wild Pretences in the room, which is a down right Contempt and Denial of the Goſpel, a Deifying of themſelves, and Blaſphemy in the higheſt degree.

Revel. 22. 18, 19.

And hear what God himſelf hath declared concerning ſuch as affront and falſifie the Revelation of the Goſpel, Saying, *If any Man ſhall add unto theſe Things, God ſhall add unto him the Plagues that are written in this Book; and if any Man ſhall take away from the words of the Book of this Prophecy, God will take away his part out of the Book of Life.*

So that 'tis to be feared, the Conſequence will be, that the *Light within* amongſt our preſent *Quakers* will at laſt ſet them all on Fire, and end in Everlaſting Burnings.

Before I Conclude, it will not be amiſs to ſay ſomething of

CHAP.

CHAP. XII.

The Unlawfulneſs of Swearing amongſt the Quakers, *and how they came by it.*

THere are ſometimes ſuch Doubtful Matters or Conteſts amongſt Men, as cannot eaſily be decided; ſometimes ſuch Offices of Concernment as cannot ſafely be entruſted without an Oath; hence it was that God commanded his People *to Swear by his Name.* And the beſt of Men we find have never made a ſcruple of it in Caſes of ſuch Importance, and Neceſſity. For Inſtance, St. *Paul* upon ſeveral Occaſions calls God to witneſs the Truth of what he ſays. Deut. 6. 13. Gal. 1. 20. Rom. 1. 9.

Nor is the Prohibition of our Saviour, *Swear not at all*, or as the Apoſtle expreſſeth it, *Swear not by any Oath*, to be underſtood as if it was utterly unlawful to Swear at any time, or upon any account; for it only forbids all raſh Oaths, and heedleſs Swearing in our Commoh Diſcourſe. St. Matth. 5. 34. St. James 5. 12.

As to our Saviour's Precept, *Let your Communication be yea, yea, and nay, nay*, it only means, that in our common Converſation a bare affirming or denial is ſufficient without an Oath. And therefore we may conclude againſt all Objections, that it is lawful for us to take an Oath upon a great, and good Occaſion. St. Matth. 5. 37.

Indeed an Oath is a very Sacred and Awful Thing, and Men ought not to Swear, if they have any fear of God before their Eyes, but with the greateſt Seriouſneſs, and Concernment. And therefore the *Quakers*, to acquaint the World how Religious they are, hold it neither ſafe nor lawful to Swear at all, tho' the Command of the Magiſtrate, the Juſtice of their Country, and the welfare of their Neighbours requires they ſhould.

'Tis Obſervable, there never was any Sect but what ſet up ſome One great Principle amongſt them, which carried with it a wonderful appearance of Purity and Strictneſs in Religion, and by it they diſtinguiſh'd and exalted themſelves above the Neighbourhood. And this of Non-Swearing is the Darling and Diſcriminating Opinion amongſt the *Quakers*, whereby they receive the mark of the Party, and in vertue of it would paſs for Saints.

And 'twould be well for them if there were no more in it; but 'tis matter of Fact, that never were Men ſo abuſed as the *Quakers* by the Popiſh Prieſts, nor as we by the *Quakers*, under the plauſible pretence of the unlawfulneſs of Swearing.

For no ſooner was the Reformation finiſhed in *England*, but the Enemies were at work to divide and countermine us; and on they went a good while either unobſerved, or evading the Legal Teſts of the Nation by Equivocating, and Mental Reſervations: But when the Knavery of the Men was diſcovered, and became offenſive to the

World, the Oaths of Allegiance and Supremacy were contrived ſo as to except ſuch Reſerves. Whereupon the Popiſh Emiſſaries were hard put to it, 'till of late years they found out an Expedient to ſecure themſelves, by inſinuating the unlawfulneſs of taking any Oath at all, and it was put into the mouths of the *Quakers* to Preach it up. Which as it gives us a fair account how the *Quakers* came by the Principle of Not Swearing at firſt; ſo ever ſince the Jeſuits have taken the advantage of ſpreading their Doctrines, and carrying on their Deſigns amongſt us with ſecurity, and ſucceſs, ſheltring themſelves under the diſguiſe of *Quakers*, in defiance to all the Teſts and Caution of the Government.

And 'tis very unaccountable how the Papiſts, after all the Proviſion of our Laws againſt them, and the diſcouragements they lie under, ſhould be ever able to raiſe their Heads, and bring us into ſo much danger by their Plots and Conſpiracies, without having ſome private Aſſiſtance and Opportunities, ſuch as no body gives them but the *Quakers*, who are Tools, and Factors to them.

The Conclusion.

THUS have I given you ſome Remarks upon the *Quakers*, and their Principles, with a ſhort Account of the miſchievous Conſequences of them. Nor have I wronged them here, nor dreſſed them in the ſhape of Monſters to have them worried, but dealt juſtly and plainly in the Matter, having ſaid nothing of them but what I am apt to think many of my Readers muſt acknowledge upon their own Experience to be very true.

And from what hath been ſaid it appears, that the *Quakers* are not ſuch Innocent and Harmleſs Lambs as they ſeem, being *Wolves in Sheeps Cloathing*, and Saints with Cloven-Feet. For, you ſee, they have renounced Chriſtianity at the bottom, by diſowning Baptiſm, which is the only Inſtitution to make Men Chriſtians; and without it none are, or can be called ſo. They have wholly laid aſide our Lord, and Saviour, Jeſus Chriſt, thinking to be Saved only by the *Light within*. They have deſpiſed the Holy Scripture, ſetting up their own Word, and Writings quite above it.

Nor are the *Quakers* leſs dangerous to the Government; for we much miſtake the Men, if we think them ſuch Tame and Paſſive Creatures, whilſt they have Principles and Deſigns in their Heads utterly inconſiſtent with the preſent State, and Propriety of Things.

He needs not paſs for a Politician, that pretends to compute what we have already ſuffered, or foretell what we are likely to ſuffer by them in our Civil Intereſt. For 'tis plain how they think themſelves under

under God's immediate Government, and Oeconomy, without Regard, or Obligation to Worldly Rulers; how they own no Law but the *Light within*; how they pretend to be Heirs of all things by the right of Grace, and Title of the Spirit; what Arts they have to Engroſs Trade, what Induſtry they uſe to gain the Common People, and what a Buſtle they have made almoſt in every Pariſh, to the Diſquiet of the Neighbourhood, and what an Alarm they have given to all the Nation. And 'tis by ſuch Methods, and ſuch Deſigning Men amongſt the Populace, that Revolutions have been effected in States and Kingdoms, ſuch as we have reaſon to fear, and expect from them.

Indeed I cannot tell how improbable the apprehenſion of danger from the *Quakers* may appear to Wiſer Men, but give me leave to expreſs my Fear, That of all the Sects and Parties amongſt us, the *Quakers* are the moſt capable, and inclinable to diſturb our Peace.

For as to the *Presbyterians*, *Independents*, and *Anabaptiſts*, they agree ſo far with us in the Fundamental Matters, that poſſibly they may be contented with the preſent Liberty of Conſcience they enjoy; and the rather, becauſe having once had their Day already with all the fair Promiſes and Opportunities of Eſtabliſhment, and being unable to keep the Saddle, it may diſcourage them from attempting the Maſtery again, or ſetting up their own for a National Religion amongſt us.

But then as to the *Quakers*, They have renounced the Fundamental Principles of Chriſtianity, and ſo become Heretical to us, and we to them; we are at an irreconcileable diſtance from one another. Beſides, the Furious Zeal and Impatience of the Men argues what they would be at. And to add to their Confidence of Succeeding, 'tis natural for them to think they ſhall manage the Superiority when they have it, better than thoſe that Uſurp'd before them, becauſe they have not yet had an opportunity of trying their Skill.

And ſhould they ſucceed, they'll not Compound the Matter, nor part Stakes; there'll be Quarter neither for Church, nor State; for no Religion will be Tolerated, no Laws admitted but their own.

At preſent, 'tis true, they cry up an Univerſal Liberty of Conſcience which they amongſt the reſt enjoy; but ſhould the *Quakers* get uppermoſt, they know their Intereſt too well, and love themſelves too much, to Tolerate any they have power to Puniſh, or Suppreſs.

We have ſeen as much by their Behaviour in *Penſylvania*, whither many of them removed themſelves from *England* for Liberty of Conſcience; but being once Eſtabliſh'd there, Liberty of Conſcience was preſently look'd upon as an imprudent and dangerous Principle; and ſo they Perſecuted all that differed in Perſwaſion from them with the moſt implacable Outrage. And, believe me, the *Quakers*, are better acquainted with the Temper and Example of the Papacy, than to have any Charity for, or to be upon indifferent Terms with ſuch as are not of their own Religion.

If Favour will be ſhewed to any, the Papiſts are the Perſons that may expect it; for they deſerve to be kindly uſed upon all Occaſions by

by the *Quakers*, who are beholding to them for many of their Principles, as hath been ſaid.

Beſides, 'twould be very ungrateful in the *Quakers* not to return the kindneſs they receiv'd from their Old Friends, during the late Reign. And there is no doubt but they'll agree well enough, being near a-kin, if not the very ſame at the bottom. Nor can we tell but that they may have the ſame Name all the while ſecretly within themſelves; for the *Quakers*, you muſt know, do not in earneſt own the Name; they tell us, that they are the People only commonly called *Quakers*, but that their true Name is hidden from the World, and known to no body beſides themſelves, being hitherto not declared, and reſerved for a proper Opportunity. And 'tis the Tendency to Popery amongſt the *Quakers*, which cauſeth Thouſands beſides your Author to ſuſpect, that there is nothing but a Diſguiſe that maketh the preſent Difference between them. That the Prieſts of the Church of *Rome* have ſometimes Preached amongſt them, the *Quakers* themſelves have owned; and that they do it often, there is all the Reaſon in the World to ſuſpect; becauſe 'tis plain both to us, and them, that ſeveral Perſons Preach in their Meetings, that come from God knows where. Nor can it be denied but that there are at preſent many of the moſt Noted *Preachers* amongſt the *Quakers*, that were brought up in the Romiſh Religion; and the Effect hath been, as any one may ſee, that there have more *Quakers* than of any other Sects whatſoever turned Papiſts. And 'tis likely all of them would do it, were things ripe enough, and their Leaders in a way to make a good Bargain, and Capitulation for themſelves. Nor can any thing be more eaſie and juſtifiable, than ſuch a Cloſe according to their own Principles; for if the Spirit does but tell them ſo, there needs no more to make them one, and Legitimate the Union. And when they are joined, it muſt needs be a very formidable and deſtructive Body, both to the Eſtabliſh'd, and Tolerated Proteſtants.

And 'tis an unlucky Hint which the *Quakers* give of their Single Force, and what they can do alone by themſelves, when we hear them boaſt how conſiderable a Part of the Nation they are, and how unſafe it is for the Government to meddle with ſuch a Multitude; which intimates as much as if they dare truſt their own ſtrength upon Occaſion, and no body knows how ſoon they may put it to a Trial.

I ſhould be glad to find my ſelf miſtaken at the laſt; but to wait for the Event, were to run the hazard of being Convinced by a woful Experiment, when it will be too late to ſee our Error, and help our ſelves.

And the Conſequence ſhould be, that we provide for our Safety betimes, and not let the Church and State lie at the mercy of the *Quakers*, but diſappoint them, and ſecure our ſelves, whilſt we have Power in our own Hands. As the *Quakers* have been Tools to the *Jeſuits*, ſo let us be no longer Tools to the *Quakers*. They have, to our ſorrow, been ſlighted, and favoured too long, but at laſt let us

Conſult

Conſult our own Security by reſtraining of them; and if not for our own, yet for the welfare of our Poſterity; who, if it happens not in our Time, muſt endure the Storm we at preſent would not prevent. Or if we are unconcerned for our Preſent, or Future well-doing, yet let us not be Fools any longer to Foreigners, who are apt to reflect upon the underſtanding of our Nation for the frequency of Revolutions in it, ſuch as theſe Men without prevention, may bring upon Us, or Ours.

And the beſt way we can take is, to Addreſs our Prayers to God, and the King, to Petition our Repreſentatives in Parliament, and to call upon one another for Aſſiſtance, and Security againſt them. And, to be ſure, whatever difference there is amongſt us, yet Men of all Perſwaſions will Combine and Confederate againſt ſuch as deſign our Common Ruine.

Nor can I ſee what Law will oppoſe our Wiſhes, ſeeing the *Quakers* are ſuch Blaſphemous and Heretical Perſons as ſtand in need of greater Indulgence than the preſent Toleration does allow.

But here I would not be miſtaken by an unmerciful Conſtruction; for my meaning only is for a gentle Redreſs, and a Tender Coercion, no more than may ſecure our ſelves, and innocently ſuppreſs them. 'Tis true, I do not think the Ring-Leaders, and Crafty Knaves amongſt them worthy of ſuch Compaſſion, but ſtill I am not for giving them an Opportunity of being Martyrs.

And ſomething muſt be done, if we deſign to ſtop the miſchief; nor muſt it be put off to ſome Future Care, for 'tis high time to look about us; and 'tis more adviſeable ſtill, becauſe the late Act of Parliament againſt Popery, will force the Romiſh Emiſſaries to ſhelter themſelves under the diſguiſe of *Quakers* more than ever.

But here I am ſure to be loaded with all the Curſes, Railings, Outcries, and Defamations of the *Quakers*, who have the fouleſt Mouths on Earth. They'll Reproach me I know as ſome Indigent, Angry, and Perſecuting Prieſt. A Prieſt indeed I own I am, and thank my God, have no Occaſion to Write for Bread. As to my Anger, I am not ſenſible that it amounts to more than a Commendable Zeal for a Languiſhing Church. And the greater the Succeſs of theſe Men hath been againſt it, the more juſt is our Wonder, and Concernment. And God knows! I have little Reaſon to be in love with Perſecution, having been a Witneſs of the moſt barbarous Outrage as ever was executed by Popery on the Bodies, or Habitations of Men.

'Tis true, I have ſpoken freely, and if I am blamed, I muſt ſay as boldly again, that I do not think thoſe the Beſt Sons of the Church, that make her always a Tacit Plaintiff, never ſpeaking themſelves, and being angry at all that do.

But let me be never ſo hardly Cenſured, it ſhall not create me much Trouble; all I am afraid of is, that I have not been plain enough with the *Quakers*, nor ſet them in ſuch Colours as theſe Blaſphemers, and Impoſtors do deſerve.

I could

I could heartily wiſh I were able to ſay ſomething that would be Prevalent, and Perſwaſive. As to the *Quakers*, I utterly deſpair of doing any good upon them, being Obſtinate, and Incurable; Convince them you may, but they'll never yield, nor own it, thinking to Support the Cauſe, or ſave its Credit by an immoveable Conſtancy, and Stubbornneſs. A Pretence to the Spirit will ſecure them againſt the Arguments of an Angel; nor is it in our Power to diſpoſſeſs them of ſuch an Indefeiſible Opinion.

And what Effect my preſent Application will have with other Men, I cannot tell, for it lies wholly at the mercy of the Reader. But if it prove unſucceſsful, and ſhould miſs of making them apprehenſive what Danger we are in, there is but one Imaginable Hope more to interpoſe, and that is, that God would ſave us by a Miracle. But it cannot be expected he ſhould do ſo much for our Deliverance, when we would do nothing for our ſelves; and ſo may juſtly permit our Enemies to Uſurp and Triumph over us, who have fruſtrated ſuch Warnings and Opportunities of Reſcue from them.

Whatever happens, 'twill be the Satisfaction of the Author of theſe Papers, that he hath Endeavoured according to his poor Ability to prevent the Miſchief that is Threatned to the Beſt of Churches, as every one would that thinks it ſo; and could be contented rather to Periſh with it, than Survive, and be a Spectator of its Ruine. And God grant all my Readers may be of the ſame Mind.

FINIS.